A

RECORD
OF SOME
PERSECUTIONS

Inflicted upon some of the Servants of the Lord in *SOUTH-WALES*, with the sufferings of many for not paying Tithes, not repairing Steeple-houses, and for not coming to the Steeple-houses.

Also the fruits of some of the Priests who are called Ministers of the Gospel in *South-Wales*, and *Pembrook-shire*, where some persecution hath been at *Harford-west*, which in short is here also mentioned, which hath not been brought to publick view till now.

Spoilers shall come from the North, *which shall spoil Babylon*, Jer. 51. 48.

I have raised one from the North, *and he shall come upon the Princes, and as the Potter treadeth clay*, Isa. 41. 25.

Lift up your eyes, and behold them that come from the North, Jer. 13. 20.

They have persecuted me, and they will also persecute you, and take joyfully the spoiling of your goods, knowing in your selves, that you have in Heaven a better and an enduring substance, Jo. 15. 20. Heb. 10. 34.

These things they will do to you for my Names sake, John 15. 21.

By *Francis Gawler*.

LONDON, Printed for *Thomas Simmons* at the *Bull* and *Mouth* near *Aldersgate*, 1659.

TO THE READER:

READER,

Within these few years the Lord God Almighty was pleased to send many of his dear and faithful Servants (according to his own promise) to visit his own seed in South-Wales, *where were some who had long waited for them, hearing the sound of the Lords Trumpet,* Isa. 41. 25. Jer. 13. 20. *in the beginning of the Lords work in this Nation by his dear and faithful Servants, who (by the Lord) some of them were moved to come into* South-Wales *where they were received with joy and gladness of heart, because the shout of a* King *was among them, and the Mighty* power of the Lord *did carry them on in great strength and boldness to fight his own battel with the weapons which are not carnal, but spiritual and mighty through God, to the bringing down of strong holds and immaginations to the obedience of him who is the light of the World, and lighteneth every man that cometh into the World,* John 1 9. John 8. 12 *the which hath been denied by the chief Priests and false prophets who are called Ministers of the Gospel in South Wales; but are now made manifest in the day of the Lords appearance to be blinde guides and hirelings, who do uphold the worship of the Beast in the Idols Temple where God dwelleth not, nor is worshipped with the work of mens hands,* Acts 17. 24, 25. *and for declaring against such have the servants of the Lord been imprisoned by the complaint of the Priests, who could not stand in battel to fight, but (like hirelings) some of them fled before half their Sermons were ended; so fear surprized the hearts of the Hypocrites, as saith the Scriptures,* Isa. 33. 14. Pro. 28. 1 John 10 12, 13. *The Hypocrite fleeth when none pursueth, and the hireling fleeth because he is a hireling.*

And such was the fear of the blinde guides that they prevailed

with the Magistrates to have a guard upon their Steeple-house doors, that none should be permitted to come in, but such as have the mark of the Beast in their foreheads; And for declaring against them, did some of the Magistrates imprison and chain by the legs, the servants of the Lord, who in boldnesse did declare the Word of the Lord, denying the Kingdom of the Devil, who hath cast many of the children of the Lord into prison in this Nation, and thereby the Scripture of truth was fulfilled, Rev 2, 10. *And the imprisonments of many in South-Wales is here laid down which is a Record of some Sufferings which hath been kept, and never brought to publick view till now, and it is not a thing that we have done hastily, but long have waited in it, and now (having opportunity) we thought it good so to do, not in any evil intent against them; for we are taught to do good for evil, and the desire of our hearts is, that this may be a warning unto them that they may do so no more, and so read this over in the cool of their spirits, wherein is laid down the actings they have acted in their rage and heat of their spirits, which is condemned by the light, which is the condemnation of the World, (out of which we are redeemed, and stands on top of it)* John 3 19. *and wee count it great joy that wee are found worthy to suffer for the Name of the Lord; who sent his Messengers among us to preach the everlasting Gospel freely without money or price, as his Servants, Messengers and Prophets did in former ages, as the scriptures of truth doth bear witnesse,* Isa 55. 12. Luke 10. 3. Mat 10. 8, 9. *the which is now fulfilled, at which the Priests, blinde guides and hirelings are tormented, whose Gospel is not without a price in the parish where they preach it, sixty, eighty an hundred more or lesse, as they can agree; and they that preach it fight, strike, and pull by the hair of the head such as declare against them And if any deny to pay them their wages, to the value of ten pence, they cast them into prison, and some of their wives have learned of them to do the same, as will plainly appear by the reading this Book.*

Written by us who in scorn (by the blinde guides and their hearers) are called QUAKERS.

A record of some sufferings in South-Wales, &c.

John ap John being at a meeting in *Cardiff* in the County of *Glamorgan*, by the command of *Henry Griffith* a Baptist, called *Captain Griffith*, was brought before him in the Castle of *Cardiff*, who having no power to commit him to Prison himself, sent some Souldiers with him to *Richard Sheares* one of the Bailiffs of *Cardiff*, who being a harmlesse man, it was thought he kept out of the way; then by the Souldiers he was brought before *Roger Sheares*, Bayliff, who had but little desire to persecute him; but the next day by the perswasion of the Priests, the Bayliffs joyned with *George Morgan*, and committed him to prison with others, namely, *Francis Gawler*, *John Mayo*, *Toby Hodge* of *Cardiff*, where they continued a few dayes, and afterwards let forth and never brought to tryal.

Again *John ap John* for standing in the Steeple-house in *Swansey* in the same County a witnesse against *Evan Griffeth*, called a Minister, was haled forth by the hair of the head by *J. Roberts* a Minister, and being brought before the Justice, was again struck and pulled by the nose by one *Moris Bedwel* called Minister of *Swansey*, and after this abusing before the Justice the evil doers were let go, and *John ap John* committed to the County Goal in *Cardiff* by *Rowland Dawkins* called a Justice, and there was detained twenty weeks, and after released without any tryal.

Margaret Thomas and *Rebeckah* for standing witnesses against the fore-named fighting Priests of *Swansey* were much abused, and imprisoned in *Swansey*, and after were released, and never brought to tryal, and turned forth of *Swansey*; and *William Bevan of Swansey* went with a boat and brought them over the water again into *Swansey*; for which he was Imprisoned and chained by the leg, in the year *Lewis Jones* being Portriff.

Again *John ap John* was by the Constables of *Swansey* turned forth several times, and still returned bearing witnesse against them.

Elizabeth Holmes and *Alice Burkat* for teſtifying againſt the Prieſts called Miniſters, were Impriſoned in the Dark-houſe in *Swanſey*, and were releaſed and never brought to tryal.

Thomas Holmes and *John Brown* being in *Monmouth* Shire at a place called the *Slow*, at a meeting where many people were, near *Curwent*, *John Brown* was moved to go to the Steeple-houſe, at *Curwent*, where he ſpake to the Prieſt, and was apprehended by the command of *John Nicholas* Governour of *Chepſtow*, and *William Bleathin* called Juſtice; *Thomas Holmes* being near the place where *John Brown* was detained priſoner went to viſit him, was apprehended and kept priſoner that night with him, and the next day was brought before *John Nicholas* and *William Bleathin*, who by a warrant ſent them from Conſtable to Conſtable towards their own Countrey

Francis Gawler of *Cardiff*, in the County of *Clamorgan*, being in the Steeple-houſe in *Swanſey*, ſtanding peaceably and ſtedfaſtly looking on the Prieſt *Matthews*, diligently harkning unto him, was ſuddenly haled forth, though he did not ſpeak a word to him, which was about the beginning of his Sermon, and was impriſoned in the Town Hall in *Swanſey*, and after releaſed, and never brought before the Magiſtrate, *Lewes Jones* being Portriff that year.

Again *Elizabeth Holmes* being moved of the Lord, went into the Steeple-houſe at *Swanſey* and there did declare the word of the Lord amongſt the people, who diligently did hearken unto her before the Prieſt came thither, for which ſhe was impriſoned in the aforeſaid dark-houſe in *Swanſey*, and chained by the leg a great diſtance from the door, leaſt ſhe ſhould ſee the Prieſts paſs by the door, who were in great fear of her who was a terror to them, and as they paſſed by the priſon, though their faces ſhe did not ſee, their portion they had, whoſe cruelty and rage was ſuch, that none was permitted to bring her ſuch neceſſaries as ſhe had need of, but through a hole of the door with a cane ſhe ſucked ſome bear, and no law of the Nation had ſhe broken, but for ſpeaking to the people, and thus was ſhe dealt with by the hands of drunkards and ſwearers; theſe are the fruits of the Magiſtrates and Miniſters of *Swanſey*; like Prieſts, like people.

Elizabeth Richard of *Cardiff* Widdow, for ſpeaking in the Steeple-

Steeple-houſe at *Swamſey* to *Morrice Bidwel* called Miniſter, after he had ended, was by one of his hearers *Jo. Daniels* daughter ſtruck with her Bible, and after put in priſon, releaſed and not brought to tryal

Elizabeth Holmes meeting with *Morrice Bidwel* in the ſtreet in *Swanſey*, ſpake a few words unto him in much moderation for which ſhe was impriſoned a day and a night in the aforeſaid priſon, in the year that *John Daniel* was Mayor, a member of his Church.

Again *Elizabeth Holmes* being moved of the Lord to go to the Steeple-houſe of *Swanſey* where *Marmaduke Matthew* called a Miniſter was, for which ſhe was impriſoned in the foreſaid priſon in *Swanſey*, and ſtill releaſed in the year 1659 *Thomas Williams* being Mayor.

Thomas Shaw for teſtifying againſt the foreſaid Prieſt in the Steeple-houſe in *Swanſey*, was haled forth and impriſoned in the foreſaid dark-houſe, but after was brought to another priſon, and there detained about twenty dayes, and afterwards releaſed at the quarter Seſſions, in the year 1659. *Thomas Williams* now being Mayor, and the ſaid Prieſt *Matthews* ſaid to *Thomas Shaw*, that he had made his hearers three fold more the Children of the *Devil* then they were before, ſo by the Prieſts own confeſſion they are the children of the devil; Therefore the Magiſtrates which are perſecutors, muſt needs be of the *Devil*, who caſt into priſon, and chain by the leggs, by which the Scripture is fulfilled, which ſaith Chriſt, ſome of you ſhall the *Devil* caſt into priſon, *Rev.* 2. 10.

Roger Bouldbeth of *Swanſey*, a man who hath been a Commiſſion Officer in the ſervice of the Common-wealth nine or ten years in *England* and *Ireland*, and now his outward being in *Swanſey*, was endeavoured to be hindred to follow his calling, which the Law of the Nation allowes, he being a faithful Souldier to the Common-wealth; but the Magiſtrates of *Swanſey* have impriſoned him for telling them the truth, who are time-ſerving men and through the envy of *William Baily* of *Swanſey*, an envious, angry time-ſerving profeſſor, was lately impriſoned in the Mayoralty of *Thomas Williams* this preſent year, 1659

Again *Elizabeth Holmes* and *Alice Burkat*, being at a meeting at *Walter Watkins* houſe in *Sher-Newton* in *Monmouth-ſhire*, were

were abuſed by ſome of that pariſh, they lodging there that night, ſome came by night and made a great ſtir about the houſe, intending miſchief, *William Bleathin* called Juſtice living near the place, who was not unacquainted thereof, to his ſhame, in ſuffering ſuch things; the next day the Conſtables brought them before the Juſtices, who made a paſs to ſend them away as vagabonds, but knowing it would be to their ſhame, let them go.

Again *Elizabeth Holmes*, being moved of the Lord to go to *Lanvaches*, where *Henry Walter* and one *Sims* of *Chepſtow* was, where ſhe was much abuſed by their hearers, and after they had ended at their Steeple-houſe, they went into another houſe whether *Elizabeth Holmes* went unto them, whom they turned out and ſhut the door.

Elizabeth Holms and *Alice Burkat*, were moved to go to the Steeple-houſe of *Newport*, where *Henry Walter* was, who were ſuddenly haled forth, and brought down to the bridge, and there kept priſoners, and the chief actor was one *Henry Morgan Reece* a bruitiſh man, who hath his mark in his fore-head, one of *Henry Walters* Church.

Again *Alice Burkat* at another time, being in the Steeple-houſe of *Newport* where *William Jenkins* was a journey-man of *Henry Walter*, ſhe was haled forth and abuſed, and pricked with a pin in her arm by *William Williams* of *Newport*.

Francis Gawler going for *Briſtol*, was moved to go to a Steeple-houſe at *Magor*, where *Thomas Barns* called Miniſter was, he having ended, *Francis Gawler* asked him a queſtion, and three Conſtables were ready to hale him forth, who being not very haſty, *Edward Herbert* called a Juſtice thruſt him, and led him in much rage out of the *Steeple-houſe*, and then gave him to the Conſtables with much threatning words to bring him to the Ale-houſe to priſon him, which they did accordingly, and afterwards brought him to the houſe of one *John Walter* of *Magor* where *Edward Herbert* and *William Packer* and *Barns* the Prieſt were; Then *Edward Herbert* ſaid to *Francis Gawler*, he did go about to diſtract the Miniſters, and ſaid, he did not follow his calling, in which he proved him a lyar, for he did follow his calling, and met him the day before on the road going to *Briſtol* about his calling, then *Edward*

ward Herbert ſaid he could commit him to priſon for telling him he did lye, though it was ſo; and in great rage commanded to bring *F. G.* and accordingly they did bring him forth of *Mago*, this is the fruit of Prieſt *Barnes* and his chief member *Edward Herbert*.

Again, *Francis Gawlar* was moved to go to the Steeple-houſe at *Newport* where *Henry Walter* was, who made a ſigne to ſome of his hearers (as ſome took notice of) and ſuddenly *F. G.* was haled away, and could not have the liberty to clear his conſcience to his former Paſtor, which lay upon him to do; and after he had ended in the yard, he came ſomething near to *Henry Walter*, and asked him whether he did own the men in haling him away; his anſwer was, why would he not let him, alone? and ſuddainly (according to his mind) before him *Henry Morgan Reece*, one of his Church, who is formerly mentioned, haled him away, and brought him down to the Town, and then up again the Hill, turning him out of the Town, charging him he ſhould not come again there, ſaying, the Mayor *James Young* had given him that order, but had none under his hand for ſo doing, theſe are the fruits of *Hen Walter* who was formerly *Fra. Gawlars* Paſtor, who was called before the Church for denying them, and that which he had to lay to his charge was, that he turned people from the Steeple-houſe, and ſaid he was bewitched, and ſo was afraid that *Fra. Gawler* would bewitch him, and ſo went away and would talk no more with him.

Again, *Edward Edwards*, *Eliz. Holmes* and *Fr Gawlar* of *Cardiff* being at a meeting in *Shere-newton* in the county aforeſaid, were taken out of the meeting, and brought before *John Nicholas*, *William Bleathin*, and *Robert Jones*, called Juſtices, in *William Bleathins* houſe in the Pariſh aforeſaid, where this following diſcourſe was.

I. N. R. I. W.B. *You have broken the Law in meeting together under the tree ſo near the Steeple-houſe, and we have ſeveral times warned you of it before this, therefore we muſt deal with you according to the law.*

Anſw. We have broken no law of the Nation in meeting together, for the Law of the Nation giveth liberty to all for to meet together in the faith of Chriſt, in the which we meet

together; therefore we have broken no law.

J. N. *The law saith, the Minister should not be disturbed going to, or coming from his exercise.*

Answ. That law we have not broken now, for we did not see the Minister, nor spake to him.

J. N. *Though you did not see the Minister nor speak with him, yet you know he was disturbed by your meeting, being in the way so near the Steeple-house where the people did go forth; so by this there was a disturbance.*

Answ. We believe the Minister and you were troubled because the people came forth of the Steeple-house to our meeting, yet we have not broken the law, for the law saith it must be proved that such came wilfully, maliciously, and of set purpose to to make disturbance, and if such an Oath were taken before thee, I think thou wouldst hardly believe it.

J. N. *We shall do nothing but what we have proof for, some did hear the voice of one of you in the Steeple-house, and so it must be a disturbance*

Answ. It must be proved that such a one did maliciously and wilfully make a disturbance; therefore let it be proved.

J. N. Walter Jenkins *voice was heard in the Steeple-house, and therefore it was a disturbance.*

Answ. Walter Jenkins was not here this day; therefore believe them not who inform thee against us.

J. N. Walter Jenkins *was here the last time, and his voice was heard then.*

Answ. That which thou dost question us for, is for meeting together now, and that we have made a disturbance, which cannot be proved; therefore what *Walter Jenkins* did is past, and he is ready to give an account for what he hath done.

J. N. *Do you own the Scriptures to be the word of God, yea or nay?*

Answ. If thou saist the Scripture is the word of God, prove it, and produce one Scripture that saith the Scripture is the word of God.

J. N. *I will do so.*

R. Jones, *We will not prove it till you first deny it.*

Answ. It lyes upon the *Governor* to do it, whether we deny it or no, because he said he would prove it, therefore let him.

R. J.

R. J. *We ſhall not prove it tell you firſt deny it.*

Anſw. The Governor ſaid he would prove it, ſo we may refuſe the anſwer till he proves; yet notwithſtanding for the ſake of the ſimple-hearted people here, if you will take an anſwer according to the Scriptures of truth, we ſhall anſwer you which we know may ſatisfie you.

R. I. *We are willing to receive an anſwer according to the Scriptures of truth.*

Anſw. The Scriptures we own to be the words of God which are a declaration of the Word of God, which was from the beginning, before Scriptures were written, and is as a hammer and a ſword dividing aſunder between the marrow and the bones, and to this the Scripture ſtands a witneſs for us, *Joh.* 1. 1, 2, 3. *Heb.* 4. 12.

J. N. *You have given us more ſatisfaction then ſome of your friends have done, and you ſpeak very well to own the Scripture to be words of God, which indeed is truth, and we are glad to hear you ſay ſo.*

R. I. *But how is it you call our Miniſters deceivers, and ſome of you never ſaw their faces before, which is a ſtrange thing to us, I pray you tell us?*

Anſw. It is an eaſie thing to know a Deceiver and a falſe Prophet, for they are marked with the mark of the Beaſt in their foreheads, and you may read in the Scripture ſo many hundred were marked with the mark of the Beaſt in their foreheads, and they were thoſe that upheld the worſhip of the Beaſt in the Idols Temples, where the beaſt is now worſhipped in this generation, by which mark the falſe prophets are known to be deceivers, though their faces we never ſee; and take heed how you uphold them, leaſt you be partakers of their plagues.

R. J. *Indeed we read in Scritture (as you ſay) that ſo many hundreds were marked with the mark of the Beaſt in their foreheads, but it is a ſtrange thing to us that you know our Miniſters by that mark.*

Anſw. I believe thee friend; where thou art, that is a ſtrange thing to thee; but if thou wilt come down to Gods witneſs, the light which ſhines in thy heart, thou wilt come to ſee it as plain as we ſpeak it.

J. N. *Yea, but do you not know that you have profited by our Miniſters, and that the preſence of God went with them? I pray you honeſtly confeſs.*

Answ. I shall honestly declare unto thee, there was a time that the presence of God went with some of them, and in that time they did bear witness against Tythes, Types, figures and shadows, saying, Christ was come, and hath set an end to Tythes; and some of them durst not receive them for conscience sake, the which now they receive and plead for, and receive hundreds by the year by it; therefore the presence of God is withdrawn from them whom we deny, and by their fruits they are known.

J. N. *We will let them alone to plead for themselves.*

Answ Do so; and let them fight for their God, and our weapons shall not be carnal, but spiritual.

R. J. *You say the light shines in the heart which gives the knowledge of God in the face of Jesus Christ, and in so doing you add to the Scriptures.*

Answ. We say the light shines in the heart which gives the knowledge of God in the face of Jesus Christ, and if thou denyest it, it lyeth upon us to prove it.

R. J. *The Scripture doth not say it shines in the heart, therefore you add to the Scripture.*

Rob. Jones and the Governor took a Bible and sought the place, and they had the words of the place without book; but the words, the light shines in the heart, so they missed to find the place; then *Fran. Gawlar* took the book and concluded with *Rob. Jones*, that if it was not so as he said, he must own his error before the people, to which he said, very good, he would do so; then *F. Gawlar* turned to the place of Scripture, *Cor.* 2. 4. and gave it him to read, which he did, and honestly confessed his error before the people, and said, you are in the truth, and we are in the error.

Answ. We shall not make thee an offender for a word, but if thou hadst had such advantage against us, thou wouldst hardly have past it by, but we are taught to do so: thou and the Governor have asked us many questions which have been answered, and you cannot say you are unsatisfied in any one particular.

Now we would ask you one question.

Quest. *Did* Peter *or* Paul *speak one thing and mean another when they spake?*

R. Jones.

R. Jones. Answered *Nay, they did not speak one thing and mean another.*

Reply, Then do not thou make meanings to their words.

R. Jones, Answered *I shall not do it.*

Then the Governor and he went out of *Will. Bleathins* house where many people were, a great room full, who said one to another, the Quakers are in the truth, and the Justices are in the error, so *Eliz. Holmes* and *Ed. Edwards* were brought to the Ale-house and there kept prisoners; but people had liberty to come unto them, and the room could not contain the people that were there, very diligently hearkening unto them, who (after the Priest had done his exercise) were released by *Jo. Nicholas* and *Robert Jones*, the forementioned men called Justices with whom this discourse hath been which we now bring to publike view, finding it upon record, the which may shame *Edward Herbert* and other Justices of *Glamorgan*-shire, who have acted contrary to the law of the Nation which is here laid down.

Again, *Fran. Gawlar* several times hath been haled out of the Steeple-house in *Cardiffe*, and in the streets much abused by Drunkards, swearers and scolding women, namely *Anthony Pewry* Shoo-maker, *Thomas Williams*, *James Evans*, *Guy* the Fisher who hath been in actual Arms against the Commonwealth, and many more; and such as these are the Priests guards in the Steeple-houses and streets and by those have we (who have been faithful in our places and trusts in the service of the Commonwealth) been much abused, to the shame of the Magistrates and Priests of *Cardiff* be it spoken, who suffered their former friends to be so dealt with, onely for clearing their consciences to their former Teachers, namely *E. Ellis*, and *Josuah Miller*. who did in *Cardiff*, boast in the Post-masters house at one time, that if any of the Quakers would come to their meetings, he would dispute; accordingly *Francis Gawlar* was moved to go to the Steeple-house in *Cardiff*, where hundreds of people were expecting some things; then *Francis Gawlar* spake unto him, to which he returned and said, Go stitch thy hats, and so like a hireling fled before half his Sermon was ended; and the next day he did endeavor to Imprison *Francis Gawlar*, who by a warrant was brought before the

Bayliffs who cleared him, underſtanding how the Prieſt had boaſted before, and would not ſtand, but fled before half his Sermon was ended, the which tormented him, and his ſhame was ſo great, that he endeavored to clear himſelf by a book called *Antichriſt in man the Quakers Idol*, which was anſwered, read the book entituled *Antichriſt in man. Chriſts enemy*, wherein his lying is made manifeſt, and damnable doctrine, who ſaith, *Its an error, if not damnable, to ſay that Chriſt is the way to ſalvation*; this he affirms in his book *page* 13. *line* 5. and 6. So its little matter what ſuch a man as this proteſts before angels or men, who holds ſuch a doctrine, and ſaith, *Lying is no ſin, but a change of the mind*; this hath been charged upon him, and is ready to be proved by witneſſes, and for this he ſtroke *Francis Gawlar* with his kane, with his two hands in *Cardiff*.

Again, *Francis Gawlar* for asking *Benjamin Flower* Prieſt, a queſtion in *Cardiff* in the Steeple-houſe, where the Judges of the County were preſent, a warrant was given forth with *John Gibbs* a Lawyer, *John Herbert*, *Rice Davis* and *John Fennels* hands to it, and according to their warrant *F. Gawler* was apprehended and brought before them in the Town Hall in *Cardiff*, where the Conſtables were commanded to take off his hat, but they were not willing to do it; but fearing their threatenings with a fine, took off his Caſtor from his head, which was never brought home to him to this day, and by them he was committed to priſon, which was a breach of their Sabbath and the Law of the Nation, being done on the firſt day of the week, the which was not proved againſt him, yet by them was he kept priſoner for many moneths; and at one time he ſpeaking to Prieſt *Flower* in the ſtreet paſſing by, he was that night ſet up cloſe priſoner, about the ninth or tenth hour of the night by the Serjeants, who as they ſaid were commanded ſo to do by *Reece Davis*, who was in the Prieſts houſe that night, and a time after *N. S.* wife went to *Reece Davis* unknown to *F. G.* and asked him if he would give *F. G.* leave to go to a meeting; his anſwer was, If *F. G.* would promiſe to let Mr. *Flower* (as he called him) alone, he would let him forth of priſon, but no ſuch promiſe *F. G.* could make, and ſo was kept cloſe priſoner a long time, and after was releaſed

leaſed and never brought to tryal. So *J. H.* being dead and *J. F.* being ſince convinced of the evil of his ways; we ſhall ask *John Gibbs* Lawyer, and *Niece Davis* Baylie, whether they did do as they would be done by, in taking *F. G.* Caſtor which was worth a great deal of money, and whether they ſold it we know not, but we know the Lawyer loves money, which is the root of all evil, and *F. G.* his Caſtor is not brought home yet, therefore the Lawyer and Baylie ſtands guilty at the Bar.

Again, *Alice Burkat*, and *Francis Gawlar* being moved by the Spirit of truth to go to *Landaff* neer *Cardiff*, where *Benjamin Flower* the aforenamed Prieſt was, being the day they call Eaſter Monday, where many people were with this day-obſerving Prieſt, to keep up the Idol-day, and they coming to one part of the Steeple-houſe, the door was faſtened, and *John Jones* the Conſtable would not let him go in: but thoſe who had the mark of the Beaſt in their fore-heads, who would fight for the Prieſt and the Idol-day, were willingly let in; but very watchful was the Conſtable, fearing *Francis Gawlar* & *Alice Burkat* ſhould come in among them; but after the Prieſt had ended the Idol-day [illegible] Sermon, *Alice Burkat* met the Prieſt in the yard, and ſome of his hearers did exceedingly abuſe her, and beat her with ſtones in the Prieſts ſight, and tore her cloathes from about her: and this is the fruit of Prieſt *Flower* at his firſt coming, who hath made a very good bargain at *Cardiff*, where he hath a Tithing barn; and that would not ſerve his turn, but about 80 l. he muſt have from another place yearly, and if it ſhould fail, it is to be feared the Prieſt would be gone to *England* again, where ſuch wages as he hath in *Wales* he could not have; and for providing ſuch great wages for him, the children of the Drunkards, Swearers and Devourers of the Creation, are waſhed in the Steeple-houſe with water, in a filthy popiſh manner; and for theſe Jeſuitical practiſes which he doth contrary to Scripture, is this man cryed up by the enemies of the Common-wealth, and his houſe is inlarged for him, thinking his Trade will hold. And his Clerk *Thomas Wells*, one who ſings Idle ſongs, got out of Ballads, ſaith *Amen* to his evil way: and he ſaith, he muſt have his due from the Devil; and for asking this Prieſt,

Was

Was he not ashamed to come from *England* into *Wales* to covet peoples goods? His wife said, they came from *England* into *Wales* among Devils, and violently came with the Key of her husbands Tithing-barn in his sight, and struck *Francis Gawlar*, which he felt a long time after; It is a just reward for them to be called Devils, for maintaining of him, who of late began to gather a Church; and to help him in the work, his Brethren fighters, takers of Oxen, Cowes and Sheep, are called some of his Church-members, namely, I.M. I.F. E.E. who are such

Again, *Thomas John* and *Toby Hodges* of *Cardiff*, were committed to prison, for calling *Richard Simmons* and *Edmund Ellis* dumb doggs and hirelings, as their commitment expressed, and there they were deteined about six weeks, by *George Morgan* Bailiff of *Cardiff*, but his Brother Bailiff one *Jenkin Williams* had no hand in it, which he did well, knowing that they were such men, and *Edmund Ellis* is found guilty, for taking two Oxen worth about twelve pounds, which is set down in this Book more at large.

Again, *Toby Hodges* and *Dorcas Erberry* of *Cardiff*, were committed to prison, and there detained many months, for speaking to *Benjamin Flower* Priest in *Cardiff*, and they were once released, and brought in again by the order of *Reece David* Bailiff, and after released, and never brought to Tryal, in the year 1658.

Again, *Thomas John Rensham* of the Parish of *Lavishion* in the County of *Glamorgan*, for standing a witness in the Steeple-house of *Whitchurch*, against *Lewis Roger* called a Minister, formerly a journyman to *Henry Walter*, who learned him his trade, and now he receiveth great wages about *Monmouth*, for which he was imprisoned and sent to the County Goal in *Cardiff*, and there detained a few dayes by *Robert Thomas*, *Henry Morgan* and *Reece Powel* called Justices, who released him, and was never brought to Tryal, in the year 1658.

Again, *Merridith Edward* being moved, went into a Steeple-house called *Trevening* in *Monmouth*-shire, where he stood a witness against *Henry Morgan* called Minister, for which he was apprehended by *Thomas Jones*, who abused him much, and strook him athwart the face, and commanded him to be brought

brought to *Abergueny*, before *Henry Baker* called Juſtice, who committed him to the County Gaol at *Uske*, where he was detained about five weeks, and at the quarter Seſſions was releaſed, in the year 1658.

Again, *Merridith Edward* being moved to go to a Steeple-houſe called the *Vaynor* in *Brecknock*-ſhire, where *Jenkin Jones*, who is accounted a high Prieſt, was, and by his hearers he was haled forth of the Steeple-houſe, and was much abuſed by *Jenkin Jones* himſelf, who enviouſly did accuſe him falſly, but could not prove it, therefore he is a falſe accuſer.

Matthew Gibbon of *Molton* in the County of *Glamorgan*, formerly a Captain in the ſervice of the Common-wealth to the hazard of his life, with the loſs of the uſe of one of his Armes, for the Good Old Cauſe, the Liberty of Conſcience; and for the clearing of his Conſcience was moved to go into the Steeple-houſe at *Penmark* neer *Molton*, where *Edward Morgan* was, a time-ſerving greedy Prieſt, for which he was apprehended and brought before *Robert Thomas* called Juſtice, who commanded his hat to be taken off his head before him, and committed him to the County Goal in *Cardiff*, where he was detained about five dayes, and after let forth, and never brought to Tryal; No Law of the Nation had he broken.

Again, By a Warrant from the ſaid *Robert Thomas* called Juſtice, was *Merridith Edward* brought before him, who endeavoured to ſtop his mouth with a handkerchief, and took him by the throat, and one in the room endeavoured to hinder him in ſo doing, the Juſtice ſtruck him and committed him to Bridewell; the foreſaid M. E. for calling *Griffith David*, called Miniſter of the Goſpel, Thief and Hireling, and denying the Lords Supper, as it is expreſſed in the commitment, for which he was releaſed once, but the Prieſt being tormented, got him again to Bridewell by the ſame commitment, where he was whipped, and it is like he had been dealt more cruelly with, had not Major *Golar*, called Juſtice, prevented it, who was a means for his releaſement; and as for the Prieſt *Griffith David*, whom they call Miniſter of the Goſpel, he is well known to many to be a greedy hireling, and for marking his Neighbours ſheep, hath been brought before the Juſtices, where he was found faulty; but leaſt the reſt of

the Trade ſhould come to ſhame, it was let paſs. Therefore this man is not fit to be called a Miniſter of the Goſpel; and his Brother *Henry Nichols*, called Miniſter, went to Bridewell, it is like he went to give evil Councel to the Keeper, who is one of his Church. And *Evan Morgan* late Bailiff of *Cowebridge*, being there, viſiting the priſoner, ſome words paſſed between him and Prieſt *Nichols*, who violently ſtrook him twice in the Bridewell, for which he gave juſt cauſe to be corrected, and not *Merridith Edward*, who was whipped for no tranſgreſſion, in the year 1658.

Again, By a Warrant with *Edmund Thomas* and *Henry Morgans* names unto it there were taken from *Llewelyn Jones*, *Philip Lewis*, *Evan Philip* and *William Pierce* of the Pariſh of *Radree* in *Glamorgan*-ſhire theſe goods following: From *Llewelyn Jones* one pot to boil meat in, from *Philip Lewis* one pot to boil meat in, from *William Pierce* three pewter platters, all theſe goods being taken from them for half a crown a piece, for not coming to the Steeple-houſe: but the pot taken from *Evan Philip* a time after was reſtored, but the other pots and platters have not been reſtored yet. Therefore leaſt thoſe that were the cauſers of it, have forgotten it, this may bring it to their memories; and becauſe ſome of *Harry Walters* Church, namely *Edmund Thomas* and *William Thomas* have been chief actors in theſe things, being Conſtables, who took away the goods, it is to be feared H. W. is not clear of theſe things, and if he be, let him cauſe his Members to reſtore the honeſt mens goods, and tell them ſo; this was done in the year 1658.

David Jones of *Cardiff*, who hath been an Officer in the Common-wealth, for the Good Old Cauſe, Liberty of Conſcience, and for Conſcience ſake could not pay 4 d. for a Garden, and 6 d. for a fleece of wool, for which he was arreſted by *Benjamin Flower* Prieſt in *Cardiff*, his Farmers, and was kept in priſon many weeks, for the ten pence by them ſworn, who ſaid, they had a hard bargain of him, and it is like it was ſo, from ſuch a greedy man, and it is like had he ſworn himſelf, it would have been more large, if not treble dammage: and although this Prieſt hath ſuch great wages, he was loath to looſe ten pence of *David Jones* carnalls, though

he

he never ſowed Spiritual to him; who was let out of priſon to the great ſhame of the Prieſt and his hearers, who would not part with ten pence to pay their Prieſt to cover his ſhame; in the year 1658.

Again, *Morgan Robin* of *Penarth* in the County of *Glamorgan*, was arreſted in *Cardiff*, and kept in priſon about 5 weeks, for about the value of eleven ſhillings and ſix pence Tithe, by Farmers, and afterwards releaſed by them, and then took from him a Steer worth thirty ſhillings, which they brought to Pound, and prized it, and ſhared the money betwixt them, not returning the overplus.

Again, Taken away from *Edmund Thomas* of *Molton* in the County of *Glamorgan*, two Cowes worth ſix pounds, for *John French* Prieſt of *Wenvoe*, his demand being about three pounds, never proffering the overplus; in the year 1658.

Taken from *John David* of *Molton* in the ſame County, nine ſheep worth about three pounds, for the ſaid Prieſt *John French* of *Wenvoe*, his demand being about twenty four ſhillings; in the year 1658.

Taken from *Matthew Gibbon* of *Molton* for the ſaid Prieſt four Lambs worth twelve ſhillings, having but three acres of land in his pariſh, 1658.

Again taken from *Matthew Gibbon* two ſheep worth ten ſhillings by *Edward Richard* farmer, his demand being but two ſhillings, and never returned the overplus.

Taken from *Evan Leonard* of *Melton*, one Ewe worth eight ſhillings, he being a poor man having ſix children, by *Edward Richard* of *Llancarvan*, his demand being but ~~four ſhillings~~, and never returned the overplus, in the year 1658.

Taken from *Edmund Thomas* of *Molton* four ſheep worth twenty ſhillings by the ſaid *Farmer*, his demand being about ~~two~~ ſhillings, and according to the cuſtom of the pariſh, there was no Tithes due.

Taken from *Morgan Gibbon* of *Fagan* in the County aforeſaid two Oxen worth about twelve pounds, for *Edmund Elis* Prieſt of that Pariſh, his demand being about three pounds, and about ſix moneths after ſued him again for Tithes, in the year, 1658.

Again taken from *Daniel Hopkins*, and *Thomas Hopkins* of *Llandilo* in the County aforeſaid a cow, and a Mare, for *Gre-*

gory Jones called Minister of that Parish, the demand being about seven shillings, and the Cow and Mare were worth about four pounds, and this Priest was a persecutor of the honest party in *Charles Stuarts* time, and is an envious lying man, and a devourer of the Creation, yet is allowed to take four pounds for seven shillings Tithe, which is a great shame to *South-Wales* to call such men Ministers of the Gospel.

Again taken from *Joan Reed* widdow of the parish of *Wilstone* in the County of *Munmouth*, a Cow worth about four pounds by *William Catchmay*, for the Tithe of 6 acres of wheat, beans and oats, and no overplus offered, though she is a poor widdow woman, in the year 1658.

Walter Watkins and his wife of the Parish of *Shere-newton* in the County of *Monmouth*, were both committed to the County Goal in *Usk* for about twenty shillings Tithes demanded by *Richard William* Priest of *Shere-newton*, whose men in the field did exceedingly abuse *Walter Watkins* wife, and one of them, *Paul Blethin* laid the pike to her breast, saying, he would run her through for denying the Tithe to feed the Priests God, which is their bellies; Therefore their enmity was against her and she was committed to prison with her husband, which was against the Law of the Nation, that a man and his wife should be committed both for Tithes, this was in the year, 1658.

John Thomas of *Goldcliff* in the County of *Munmouth* was committed to the County Goal in *Usk* by *Edward Herbert* called Justice for not swearing to be a Constable, though he did not deny to serve the office, because he refused to swear, which is contrary to the command of Christ, *Mat.* 5 33, 34, 35, 36. he therefore was committed to prison and detained there four moneths by *Edward Herbert* called Justice, but little Justice was done by him in keeping the honest labouring man in prison so long from his wife, and family, whom he maintained by his industry, this was done in the year, 1658.

Taken from *Walter Watkin* of the Parish of *Shere-newton*, in the County of *Munmouth*, two pack saddles for three shillings rated upon him toward the reparation of the Steeple-house, there by *Philip Lewis* Constable in the year 1658.

Taken from *John Thomas* of *Goldcliff* one brass kettle worth ten shillings for three shillings, rated on him for reparation of the Steeple-house there, and no overplus offered him; *William Dapwell* was the man that took it, who is one of *Thomas*

Barns

Barns his Church, Priest in *Magor*, and if Priest *Barns* be clear of this thing, let him cause *William Dupwel* to bring *John Thomas* his kettle home, and tell him so; this was done in 1658.

Taken from *Edmund Thomas* of *Molton*, in the County of *Glamorgan* a brass pot worth about 50s. for 13s. rated upon him towards the reparation of the Steeple-house of *Wenvoe*, where *John French* a greedy Priest is called Minister but by his fruits is made manifest, and no overplus is profered to *Edmund Thomas* done in the year, 1658.

Taken from *Matthew Gibbon* of *Molton*, one pewter tankard towards the reparation of that Steeple-house; in all taken for that greedy Priest *French*, ~~towards the said reparation~~ twelve pounds and more in sheeep, Cows, Lambs, brass, pewter, and the demand hardy amounts to five pounds.

Again *Mary Richard* and *Mary Moss* of *Pennarth* in *Cily* for clearing their conscience to *John Cotts* Priest, were haled, and beaten, and drawn up a pair of stairs, and there set in stocks by the Constable and Priests man, *Cradock Griffith*, *Walter Rayland*, *John Lewis*, *William Lewis*, *John Mayo*, *John Fabarn*.

Again, *Elizabeth Holmes* according to the leadings of the spirit of truth, went into Pembrookshire, where large meetings she had, and in a meeting at *Thomas Barrats* house in Tenbigh in the aforesaid County, where *Adam Hawkins* Priest came with two Bibles under his arm, and standing till the meeting was ended, and there spoke to *Elizabeth Holmes*, saying, *Paul* said a woman was not permitted to speak, the which she cleared unto him, as it is plain according to Scripture, How *Priscila* was *Pauls* fellow-helper; and that one had four daughters which did declare the word of truth, and the Lord said he would power of his spirit on all flesh, and sons and daughters should prophecy in his name; so it is very clear the spirit of truth is permitted to speak in male and female, to which this Priest *Hawkins* could little object, but said, he did believe that *Elizabeth Holmes* was a woman that did convert many souls to God, and it was truth she spake, and if she would come to *Hartfordwest*, where he was going to be Minister, he would give her way to speak to the people, a time after she went to *Hartfordwest*, according to the leading of the spirit of truth, and another friend with her, *Alice Burkat* which was about the beginning of the second moneth 59.

Joel 2.28. Act. 21.9. 2. 17. Rom. 16.3

where they had a large meeting in *William Batemans* houſe, the which tormented the Magiſtrates and Prieſt, that officers came and brought *Elizabeth Holmes*, and *Alice*, *Burkat*, and *William Bateman*, before the Maior, and *Thomas Davis* called Juſtice, and by them *Elizabeth Holmes* and *Alice Burkat*, were committed to the houſe of Correction, and by the maſter of the houſe of Correction, at firſt, was threatned to ſet bolts on them, but he did not do it, ſo afterwards became very loving, and ſuffered meetings in the priſon, where they were detained about fourteen dayes untill the Quarter Seſſions, Prieſt *Adam Hawkins* came unto them, endeavoring to clear himſelf that he had no hand in the Impriſonment, but they would not believe him, but told him the contrary; ſo to the quarter Seſſions they were brought, where the Maior and *Thomas Davis*, and more men called Juſtices were, and Prieſt *Hawkins*; ſo unto them *Elizabeth Holmes* declared what paſſed betwixt the Prieſt and her in *Tenbigh*, and how he came unto them to clear himſelf of having any hand in the perſecuting of them, then *Thomas Davis* one of them that had committed them, ſaid in open Court, that he would not let them be quiet until they were impriſoned, and ſo reproved the Prieſt, and ſaid unto him, that if he would not be more watchful of his words, he was not fit to be their Miniſter; and by the Court in the Seſſions was *Elizabeth Holmes* and *Alice Burkat* cleared, and by it were *Lewis Barron* Mayor, and *Thomas Davis* made manifeſt, who had committed them as vagabonds and wanderers, but from being ſo they are clear; and the falſe accuſations atop of them was caſt, and by truth judged into the pit of darkneſſe, from whence it did ariſe with their enmity who commited *William Bateman* at firſt for receiving them, a man all along well affected to the honeſt party, and ſuffered much loſs by *Charls Stuarts* party, and now ſome of the Magiſtrates of *Hartford-weſt* formerly adhering to *Charls Stuart*, hath an enmity againſt him as plainly doth appear, who endeavoured with Prieſt *Hawkins* to lay blaſphemy to his charg, ſo under that colour committed him to priſon, there to remain to the great aſſizes for the County; and *Humphery Williams* with him both expreſſed in the ſame commitment; ſo ſome of *William Batemans* relations gave bail to anſwer accordingly, if they would bring the matter before the Judge of the Aſſizes without

without fainting it would be well, for if they do so, it is like the Magistrates enmity, and the Priests shame will be double made manifest.

And after *Elizabeth Holms* and *Alice Burkat* were releast by them at the Sessions, about a day after *Alice Burkat* meet with the Mayor in the street, and spoke a few words unto him, for which he sent her to Bride-well, and about two dayes she was kept there, and after made a lying pass, intending to send her to *Cardiff*, so forth of *Harford-west* she was brought with it, but the Constable having less enmity, and more wisdom then the Magistrates, let her go where she would; and these are the fruits of *Lewis Barran* called Mayor of *Hartfort-west*, and *Thomas Davis* called Justice, and *Adam Hawkins* called a Minister, who was proved in open Court a notorious lyar in *Hartford-west* in *Pembrook-shire* commonly called Little *England* beyond *VVales* where this Priest is called a Minister, who violently struck *John ap Jones* in the house of *VVilliam Bateman* witnesses, *Henry Rely*, and *VVil Bateman* with others, this is a great shame to *Hartford-west* to suffer such a man to be called their Minister.

Again *Jennit Jones* of *Hartford-west* for standing before this Priest *Adam Hawkins* in the Steeple-house of *Hartford-west*, the Magistrates and the people were amazed as they relate in the Commitment, for which she was committed to the house of correction, till the quarter Sessions by *Lewis Barran* called Mayor of *Hartford-west*, about the 10 of the 2 moneth, 1659.

Again *William Thomas* of *Llanduey* in *Pembrook-shire* for standing witness against *Stephen Huges* called Minister in the Steeple house of *Llandivilo*, for which he was apprehended and brought before *John Vliot* called Justice, who committed him to Goal, and there to remain until the general Sessions to be holden for the County of *Pembrook*, this was done in the name of the Keepers of the Liberty of England the 25 day of the third moneth, 1659.

Though this man *Stephen Hughes* be accounted such a great Priest in *Pembrook* and *Carmarthen* shires, yet here he is made manifest to be a persecutor, and a striker, who struck *Evan John* of the Parish of *Landeny* in the County aforesaid, in the presence of *William Thomas*, and *George Howel* of the said parish

Again *Elizabeth Holms* being moved of the spirit of truth, &. *Alice Burkat* with her to go to the Steeple-house called *Christ-Church*

Church, in *Munmouth-ſhire* where *VValter Cradock* was, who haled *Alice Burkat* down, and ſaid get thee behind me Satan.

Again the firſt day of the week, being the eighth day of the third moneth, *Elizabeth Holms* was moved of the Lord to go to *VValter Craddock* in the ſame place above mentioned, and after he had ended, ſhe propoſed a Queſtion unto him in much moderation, and required him to anſwer her, in anſwer, he bad the Magiſtrates do what they would unto her, and ſo fled like a hireling, and the Magiſtrates did not perſecute her, but were very moderate, & ſome of them with much people hearkened diligently to the word of truth which ſhe ſpake, which is more commendations for them, and ſhame to the chief Prieſt *VVal. Craddock* who uttered forth ſuch words to the Magiſtrats

Again the firſt day of the week being the 5th of the fourth moneth, 1659. *Elizabeth Holms* and *Francis Gawler* of *Cardiff*, going to a meeting in *Munmouth-ſhire*, beyond the place called Chriſt-church according to the leading of the ſpirit of truth, was made to return back to the Steeple-houſe above mentioned, and let *Elizabeth Holms* go to the meeting, and for ſtanding before *VValter Craddock* above mentioned about the beginning of his Sermon, *Craddock* ſaid to his friends, *Let me have peace*, and *Francis Gawler* did not ſpeak a word to him then: ſo ſuddenly one *Thomas Jones* a chief man, ſometimes a ſpeaker for the Prieſt; haſtily leads him away, and in going forth, *Francis Gawler* asked *VValter Craddock*, whether he did own him in haling him forth, to which he anſwered nothing; but the man *Thomas Jones* ſaid, *he did own him in ſo doing*; ſo accordingly did bring him forth of the Steeple-houſe, and faſtened the door, and none ſhould be permitted to come in, but thoſe that had the mark of the beaſt in their foreheads, and many of the people came forth of the Steeple-houſe, then the man *Thomas Jones* came forth alſo, and brought *Francis Gawler* away from the people, and gave him to the conſtable, & charged him to keep him, but the Conſtable being a harmleſs man let him go, and a time after *Francis Gawler* met *VValter Craddok* coming from the Ale-houſe where he had bin at dinner, going to the Steeple-houſe to his afternoon Sermon, ſo ſpoke a few words to *VVal. Craddock* to which he gave no anſwer; but preſently complained to captain *Blathin* called Juſtice, & ſaid if he would not take ſome courſe with him, he would take his horſe

and

and go away, so according to his complaint, *Bleathin* led him away and gave him to the Constable, and charged him to keep him prisoner.

Then suddenly one *Henry Williams* called a Lieutenant did much abuse *Francis Gawler* and called him a Vagabond, though he knew he had been a Commission Officer, in the Garison of *Cardiff* in the same Regiment with him; Yet such was the mans enmity and Malice against *Francis Gawler*, for the chief Priest that he called *Francis Gawler* a Vagabond, and charged the Constables to keep him Prisoner; so according to Captaine *Bleathins* Order, was *Francis Gawler* kept Prisoner that day and night, the next day by the Constable was he brought to *Newport*, and there *Bleathin* in Priest Jenkins house Ordered the Constable in the name of the keepers of the Liberties of England, to keep him in custody, and bring his body before him and his associate Justice, to *Llawmelin* the Governer of *Chepstowes* house, the 7. day of the 4 moneth, so accordingly the Constable brought him before them, and in the way met with *Bleathin* and the Priest, *John Howell* going to the Governours house, so the Priest having Guilt on him, indeavoured to cleare himself, saying he was sorry to see *Francis Gawler* brought from one place to another, and that he had no hand in it, but before the Governour and the Justice, his treachery and double-mindedness, was made manifest and hypocrisie, who endeavoured to Imprison *Francis Gawler*, with *Walter Craddocks* Informers, Namely *Edmond Morgan* of *Newport*, who informed the Governour that *Walter Craddock*, said unto him on the word of a man, and as he was a minister, that he was never so disturbed in all his life time, and if some course might not be taken with *Francis Gawler*, he would never come there more; and Priest *John Howel* informed and said *Francis Gawler* would not let them alone, but spake to them in the way, and called them deceivers, and that they had the mark of deceivers in their foreheads, and so the Governour and Justice would have *Francis Gawler* to promise them to meet them that day moneth, and they would give him liberty till then, but he would not make no such promise, but required them that he should be tryed, for he had been severall dayes in prison already, and so required the Law to be proved he had broken, and he was

willing to ſuffer for declaring againſt deceivers, then *Francis Bleathin* ſaid, they could keep him ſix dayes before they committed him, then the Governour would have him promiſe to leave *Walter Craddock* and his former paſtor and the reſt of the Miniſters alone, and not ſpeak to them, and they would let him go; but no promiſe he would make, for he ſtood not in his own will, but as the ſpirit of truth led him, he muſt ſpeak to them, who hath the mark of deceivers in their fore heads, and ſo a time after by the aforementioned men, *Francis Gawler* was releaſed, and the Conſtable which kept him Priſoner ſaid he was diſturbed; and theſe are the fruits of *Water Craddock* and *John Howel* called Miniſters, who ſtruck *Thomas Holms* twice with his horſe Rod, till the Rod twined about him; and *Walter Craddock* neer *Newport* in the aforeſaid County, meeting *Francis Gawler*, cryed unto him, ſaying, *Get thee behind me Satan, I have hearkned to thee, but now do deny thee, thou doſt torment me day and night, I ſpeak not to thee* Gawler, *but to the devil in thee*; So *Francis Gawler* made a reply unto him, his anſwer was, *I will not hearken to the Devil*; So *Francis* ſpake to him in much moderation; Then he called *Francis* a flattering Devil, and violently ſtruck the beaſt that *Francis* rode on, endeavouring to get F. G before him, but *Francis Gawler* having not the freedom to paſs, ſtopped the beaſt, then his man (or one that rode with him) came and helped him till they brake their weapons upon the beaſt, and at laſt paſſed away before *Francis Gawler*; and *VValter Cradock* in *Newport* called for the Magiſtrates, & ſaid he would have *Fran. Gawler* faſt, and *Francis Gawler* went with him till he alighted, about the middle of the Town, and there left him, where he was going to preach over *Hen. VValters* wife, which was then going to be buried, and it was ordered according to the leadings of the ſpirit of Truth, that *Elizabeth Holmes* and *Alice Burkat* came to *Newport*, and they went into the Steeple-houſe in *Newport*, where *Walter Craddock* was, who ſaid in his delivery, the wicked was tormented night and day, and a little before he did acknowledge he was tormented night and day, therefore by his own words he is a wicked man, who then fled like a hireling, and would not ſtand fearing torment, and this man is taken to be the chiefeſt Prieſt in *South-Wales*, who deceives many ſimple hearted people, going under the name of receiving

receiving no Tithes, but pleading for Tithes deep in the Miſtery of iniquity, with his brethren *Henry Walter*, and *Thomas Barns*, with others who goes under the name of receiving no Tithes; but when the day of account comes their judgement will be great for Tythes-guilty, and others of their evil deeds when they are brought to the bar of Juſtice to account, which will be ſooner then they are aware of, and theſe men aforenamed are called Miniſters of the Goſpel who are out of the doctrine of Chriſt, who ſaith if one ſmite thee on the right cheek, turn to him the other alſo, and if any man ſues thee at the Law & take away thy coat, let him have thy cloak alſo, *Mat.* 5.39.40 Now theſe men are fighters and ſtrikers, falſe accuſers, pullers by the hair of the head, evil ſpeakers, drivers away of Oxen, and Kine, and Mares, and Lambs, ſuers at the Law, and impriſoning for the value of ten pence, exceeding their Brethren the falſe Prophets, greedier then they, ſeeking their gain from their quarter, and dawbing with untempered *Mortar*, preaching peace, peace unto them that put into their mouths, and prepareing war, and impriſoning thoſe that will not put into their mouths, and one of their Clerks, ſaying, they muſt have their due from the Devil, whoſe Miniſters they are; therefore we deny them, and cannot pay them wages.

Edmund Elis aforenamed taker of Oxen, who threatened to ſtrike *Francis Gawler* of *Cardiff* over the head, lifting up his cain ſo to do in the rode to *Briſtol*, and at another time in the Poſthouſe in *Cardiff*, took up a chair above ground thinking to ſtrike him, but another being in the room, hindred him of his wicked purpoſe.

John Robert Prieſt about *Swanzie*, who came from *New-England* aforementioned, and haling by the hair of the he ad, who alſo ſtruck Lieutenant Colonel *Bowens* ſiſter for theeing and thouing him.

Again *Marmaduke Matthew* Prieſt of *Swanzie*, who came from *New-England*, an envious perſecutor, who was one with the Magiſtrates of *Swanzie* to chain *Elizabeth Holms* by the leg, and pinchd *Alice Burkat* till her blood came forth, and ſaid to *Roger Coulbech* of *Swanzie*, were it not for a conſtraining power he we would box him, and ſo thruſt him away; and again the ninteenth day of the fourth moneth, he thruſted *Francis Gawler* of *Cardiff* in *Swanzie* againſt *William Beavon*, and called

for

for the Constable, and *William Beavon* asked him why he did so, and this because *F. G.* would not hearken unto him, and this Priest endeavoured with the Magistrates of *Swanzie*, that they might take some course with them that kept meetings in their houses, and it is like he would have dealt with them as wickedly as his brethren did in *New-England*, who is of that spirit if he had power.

James Jones Priest about *Swanzie* one in persecuting, greedy of filthy lucre, a gamer at bowling, having his mark in his forehead, who pleaded for his bowling with *Fran. Gawler* of *Cardiff*.

Again *Thomas Quarrel* who is called *Edmund Thomas* chaplain, who goes under the name of receiving no Tithes, but at the Bar of Justice, guilty with his brethren, who is a false accuser, and an evil reporter of the truth, and called *Francis Gawler*, a new found Papist, a man well known from his childhood alwayes against such, but this Priest being a false accuser, it little matters what he sayes, who is found with his brethren, one with the Papists in their practise, whom we deny root and branch, Priest and hirelings and all their adherents, with their Clerks, and cannot pay them wages, least we partake of their plagues; therefore peaceably we suffer imprisonment, and the making havock of our goods, counting it great joy that we are found worthy to suffer for righteousnesse sake, and in so doing we have peace and joy which no man can take away, and we see the fighters and strikers before mentioned, who are devourers of the creation, in torment and great trouble, fearing their great trading will fail, which hath been a shaking this long time; *and now it is high time for it to fall, which we patiently wait for, knowing the Lord God Almighty of Heaven and earth hath heard the cry of the oppressed, and in his due time will remove all oppression, and all that burthens them that stand in his fear, who are a terror to evil doers, whose practises is here in short laid down, and if occasion be, we may be more at large hereafter if required from us, who in scorn are called Quakers in* South Wales.

Again about the beginning of the 4th moneth, 1659 was taken away from Arnold Thomas *of* Lanughanh, Llantrnim *in Munmouth-shire, One Cow worth about four pound, for about two and twenty shillings for Tithe, this Cow was taken by Arnold Williams a farmer, a Papist, and* William Davy *a Bayliff, both Papists who took away the Cow, and sold her, and proffered no overplus. Now let the Priests be ashamed to accuse us to be Papists, and they one with the Papists in their practises, and taking away our goods, double and treble damages, like Papists, like Priests, and as troops of robbers wait for a man. so the company of Priests murders by consent,* Hos. 6. 9.

written in *Cardiff* in *Glamorgan-shire*
the 4*th moneth*, 1659. *South Wales.*

By me *Francis Gawler*

THE END.

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